

CONFIDENTIAL.

No. 21 of 1892.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES, OUDH,

CENTRAL PROVINCES, AND RAJPUTANA,

Received up to 25th May 1892.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
<div> <div>URDU.</div> <div>Monthly.</div> <div>1892.</div> <div>1892.</div> </div>						
1	Rahnuma-i-Chungi ...	Agra ...	Hamid Husain, B. A.,	For March & April...	22nd May ...	90 copies.
<div> <div>Bi-monthly.</div> </div>						
2	Jubilee Paper ...	Lucknow ...	Yaqub Khan ...	16th May ...	21st " ...	300 "
<div> <div>Tri-monthly.</div> </div>						
3	Akhbar-i-Imamia ...	" ...	Abid Ali ...	3rd " ...	22nd " ...	347 "
4	Dabir-i-Hind ...	Agra ...	Amin-ul-din ...	20th " ...	25th " ...	45 "
5	Hamid-ul-Akhbar ...	Moradabad ...	Ilahi Baksh ...	18th " ...	20th " ...	200 "
6	Indian Graphic ...	Lucknow ...	Maharaj Krishna ...	20th " ...	24th " ...	180 "
7	Latif-ul-Akhbar...	Gorakhpur ...	Muhammad Latif Khan.	5th & 15th,	20th " ...	"
8	Mufid-i-Km ...	Agra " ...	Qadiri Ali Khan ...	20th " ...	22nd " ...	125 copies.
<div> <div>Weekly.</div> </div>						
9	Agra Akhbar ...	" ...	Tajmual Husain ...	21st " ...	24th " ...	305 "
10	Akhbar-i-Alam ...	Meerut ...	Muqarrab Husain Khan.	17th " ...	19th " ...	65 "

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
URDU—(concluded).				1892.		1892.		
Weekly.								
11	Alwaqt ...	Gorakhpur ...	Ghulam Sa'id ...	18th	May ...	23rd	May ...	153 copies
12	Anjuman-i-Hind ...	Lucknow ...	Kishan Lal ...	21st	" ...	25th	" ...	250 "
13	Azad ...	" ...	Ashraf Ali ...	20th	" ...	22nd	" ...	250 "
14	Colonel ...	Moradabad ...	Banwari Lal ...	16th	" ...	19th	" ...	250 "
15	Dabdaba-i-Qaisari ...	Bareilly ...	Thakur Prasad ...	14th	" ...	23rd	" ...	250 "
16	Dabdaba-i-Sikandari ...	Rampur ...	Muhammad Husain ...	23rd	" ...	25th	" ...	446 "
17	Fitnah ...	Gorakhpur ...	Nizam Ahmad ...	16th	" ...	20th	" ...	600 "
18	Hindustani ...	Lucknow ...	Ganga Prasad Varna ...	18th	" ...	21st	" ...	300 "
19	Jam-i-Jamshed ...	Moradabad ...	Jamshed Ali ...	8th	" ...	"	" ...	150 "
20	Karammah ...	Lucknow ...	Muhammad Yaqub ...	17th	" ...	"	" ...	250 "
21	Kayasth Reformer ...	Bareilly ...	Thakur Prasad ...	14th	" ...	22nd	" ...	300 "
22	Mih-i-Nimroz ...	Bijnor ...	Karim-ullah ...	21st	" ...	25th	" ...	385 "
23	Naiyar-i-Azam ...	Moradabad ...	Amjad Ali ...	16th	" ...	21st	" ...	250 "
24	Najm-ul-Akbar ...	Etawah ...	Rai-ullah Khan ...	22nd	" ...	24th	" ...	175 "
25	Najm-ul-Hind ...	Jaunpur ...	Muhammad Muhsin ...	Mar. 28th & April 4th	" ...	23rd	" ...	60 "
26	Nasim-i-Agra ...	Agra ...	Jamna Das Biswas ...	23rd	May ...	25th	" ...	450 "
27	Nasir-i-Hind ...	" ...	Muhammad Ali ...	16th	" ...	19th	" ...	40 "
28	Nizam-ul-Mulk ...	Moradabad ...	Fahim-ul-din ...	20th	" ...	23rd	" ...	250 "
29	Nur-ul-Anwar ...	Cawnpore ...	Abdul Hamid ...	14th	" ...	20th	" ...	198 "
30	Rahbar ...	Moradabad ...	Partap Krishn ...	17th	" ...	"	" ...	160 "
31	Riaz-ul-Akbar ...	Gorakhpur ...	Nizam Ahmad ...	16th	" ...	20th	" ...	325 "
32	Rohilkhand Punch ...	Moradabad ...	Jamshed Ali ...	8th	" ...	21st	" ...	150 "
33	Shula-i-Tur ...	Cawnpore ...	Prabhu Dayal, Bhar-gav, ...	19th	" ...	22nd	" ...	100 "
34	Sitara-i-Hind ...	Moradabad ...	Banwari Lal ...	20th	" ...	23rd	" ...	150 "
35	Tamannai ...	Lucknow ...	Puran Chand ...	16th	" ...	22nd	" ...	125 "
36	Tohfa-i-Hind ...	Bijnor ...	Jairaj Singh ...	20th	" ...	25th	" ...	304 "
37	Tuti-i-Hind ...	Meerut ...	Sajjan Husain ...	16th	" ...	19th	" ...	150 "
Daily.								
38	Oudh Akbar ...	Lucknow ...	Sheo Prasad ...	19th to 25th	" ...	19th to 25th	" ...	540 copies (including 90 copies taken by Govt.)
URDU-ENGLISH.								
Bi-weekly.								
39	Aligarh Institute Gazette ...	Aligarh ...	Alim-ul-lah ...	17th & 21st	" ...	19th & 22nd	" ...	464 copies (including 282 copies taken by Govt.)
HINDI.								
Monthly.								
40	Godharm Prakash ...	Farukhabad ...	Mohan Lal ...	For April	" ...	21st	" ...	400 copies
41	Saket Jiwan ...	Ajodhya ...	Babu Ram Narayan Singh.	"	" ...	23rd	" ...	"
Weekly.								
42	Almora Akbar ...	Almora ...	Sada Nand ...	16th	May ...	19th	" ...	105 copies
43	Prayag Samachar ...	Allahabad ...	Jagan Nath ...	19th	" ...	21st	" ...	400 "
44	Sajjan Kirti Sudhakar ...	Udaipur ...	Ashyachalak Dan ...	16th	" ...	20th	" ...	100 "
Daily.								
45	Hindustan ...	Katankar ...	Deva Charan ...	16th to 22nd	May,	19th to 23rd	" ...	470 "
HINDI-URDU.								
Monthly.								
46	Jat Samachar ...	Kagari (Agra),	Kanhai Singh ...	For April	" ...	25th	" ...	650 "
Weekly.								
47	Kashi Patrika ...	Benares ...	Lakshmi Shankar Misra, M.A.,	20th	May ...	23rd	" ...	500 copies (including 243 copies taken by Govt.)
Bi-weekly.								
48	Jaipur Gazette ...	Jaipur ...	Mahavir Prasad ...	" 11th, 14th & 18th,	" ...	20th, 22nd & 24th	May.	100 copies
MARATHI.								
Weekly.								
49	Subodh Sindhu ...	Khandwa ...	Lakshman Anant Prayagi.	18th	" ...	21st	May ...	208 "
MARATHI-ENGLISH.								
Weekly.								
50	Nyaya Sudha ...	Nagpur ...	Sada Shiva Ram-chandra Patwardhan	"	" ...	"	" ...	450 "
GURJARI.								
Weekly.								
51	Bharat Jiwan ...	Benares ...	Ram Krishn, Varma,	20th	" ...	25th	" ...	650 "

I.—POLITICAL AND FOREIGN.

1. The *Hindustán* (Kálákankar), of the 18th May, referring to Professor Max Müller and Mr. Maclean's attack on Bengalis. Max Müller's letter to Mr. Gore, in connection with Mr. Maclean's attack on Bengalis, observes that the Professor is entitled to the gratitude of natives for his true sympathy with them. The Bengalis should, no doubt, forget the violent attack made on them, as has been suggested by him. The salt tax is really a very odious one and should be abolished. Any increase in the duties on liquor and intoxicating drugs would be unobjectionable. As regards the levy of duties on marriages, worship of gods, &c., when large sums of money are spent on such occasions, the Professor's suggestion is not a bad one, and would tend to check extravagance. But any such proposal is sure to be opposed by orthodox Hindus as an unjust interference with their social and religious customs.

HINDUSTÁN.
May 18th, 1892.

2. The *Hindustán* (Kálákankar), of the 24th May, refers to the pamphlet circulated by the Amir of Kabul among his subjects with a view to excite religious enthusiasm, and to his recent interference with Bajour against the wishes of the Government of India, and observes that evidently the Amir desires to sever his alliance with the Government. The Afghans are a very selfish, untrustworthy and treacherous people. When the Amir's manifesto, denouncing the Russians and expressing sympathy and friendship with the British Government was lately published, the *Hindustán* warned the Government that his professions of friendship were not to be depended upon. He is a secret enemy and the Government of India should always make a point of weakening him.

HINDUSTÁN.
May 24th, 1892.

3. A correspondent of the *Indian Graphic* (Lucknow), of the 20th May, writing from Kashmir, complains that the people in that state are in great distress, owing to want of employment, scarcity of grain, sickness and other causes. A large portion of the population would readily migrate, but they do not know where to go. Lord Lansdowne declared that the Government of India had interfered with the affairs of Kashmir with a view to promote the welfare of the people: but the result of that interference has been just the reverse. The Mahárāja has lost all his power and has been made nominal President of the Council, the Members being almost entirely under the control of the Resident. The Diwan, the Vazir, and the grandees of the state have ceased to exist. Rāja Rám Singh's Secretary, Colonel Chamberlain, has reduced the army, throwing thousands of soldiers out of employ, but there has been no reduction in the military expenditure. Things required for the use of the army are purchased from European merchants and not from native manufacturers. The settlement, forest and other departments have been largely filled with Europeans and natives of other provinces, the Kashmiris being discharged. The writer refers to the disastrous fire which broke out at Kashmir on the night of the 6th May, and complains that about eleven thousand houses were destroyed and that the entire loss has been estimated at fifty lakhs of rupees. The unfortunate Kashmiri Pandits were the greatest sufferers. The writer says that if the state and the British officials allow themselves to be deceived by the misrepresentations of the Pandits' enemies, and do not extend to them a helping hand, few Pandits will be left in Kashmir in the course of a score of years.

INDIAN GRAPHIC.
May 20th, 1892.

II.—GENERAL ADMINISTRATION.

4. The *Latif-ul-Akhbár* (Gorakhpur), of the 15th May, adverting to the rumour that the Board of Revenue desires to debar Urdu-knowing Deputy Collectors in the North-Western Provinces and Oudh. Urdu-knowing Deputy Collectors from promotion, condemns the proposal as involving an injustice to them. They perform their duties as satisfactorily as others who also know English, a knowledge of English being in no way essential. A Deputy Collector has to deal with natives and not with Europeans. The language of the people and of the courts being Urdu, and all the necessary laws and circulars being translated into vernacular, an Urdu-knowing Deputy Collector has no difficulty in doing his work. On the other hand, if a Deputy Collector knew only English, he would not be able to perform

LATIF-UL-AKHBAR.
May 15th, 1892.

his duties for a single day ; and this is the reason why European Civilians are required to learn the vernaculars.

COLONEL.
May 16th, 1891.

5. The *Colonel* (Moradabad), of the 16th May, represents Lord Lansdowne as an equestrian standing on the backs of two horses and making them run as fast as they can at a circus.

The letterpress is as below :—

The Great Indian Circus.—Lord Lansdowne.—(To himself).—It is difficult to make the two horses run at an equal pace. One is getting beyond control and cannot be checked, while it is impossible to make the other keep his pace. (The Indian Budget shows an increase of ten millions of rupees in the military expenditure and of seven millions in the loss by exchange, and a decrease of five millions in the land revenue.)

HINDUSTANI.
May 18th, 1892.

6. The *Hindustani* (Lucknow), of the 18th May, regrets to notice that Mr. Burkitt, the Judicial Commissioner of Oudh, does not treat Vakils properly, and that if there is no speedy improvement in his conduct, many of them will probably prefer starvation to dishonour and retire from his court. On the 13th May, in a case of civil appeal in which the dispute was about the possession of a tree and its fruit, an old but poverty-stricken Muhammadan pleader, who was Vakil for the appellant, said that the suit should have been instituted in a revenue and not in a civil court. Mr. Burkitt lost his temper and told the pleader,—“This is thy objection.” Apparently the Judicial Commissioner meant that the pleader should give his reasons for his objection. But the pleader did not understand Mr. Burkitt and replied that the objection had been also made in the subordinate courts. Mr. Burkitt got still more annoyed and dismissed the appeal, saying,—“I am not thy Vakil so that I should tell thee what arguments to advance.” The *Hindustani* has nothing to do with the soundness or unsoundness of the Vakils' arguments. If Mr. Burkitt did not approve of the arguments, he might have told the Vakil so. But the use of the pronoun thou and its derivatives in open court does not reflect credit on his manners nor does it befit his high position. The Judicial Commissioner's Court is the supreme tribunal of justice in the province, and its vakils, though involved in poverty, should be considered respectable men. The Judicial Commissioner is by no means justified in addressing them in insolent language or making grimaces at them. If any Vakils should happen to be incompetent, they may be forbidden to practice in that court, but they should not be browbeaten. Surprise will be expressed in some quarters at the silence of the Vakils upon the ill-treatment of a brother Vakil by Mr. Burkitt; but they are very selfish and apathetic. On his retirement from the service some of them, in hope of receiving titles, are sure to give him a party on behalf of the native bar.

THE HINDUSTANI
May 18th, 1892.

7. The *Hindustani* (Lucknow), of the 18th May, observes that the jurors and assessors in these provinces ought to be grateful to Haji Ahmad Said Khan of Bhikhanpur in the Aligarh district, who has drawn the attention of the Local Government to their grievances. He complains, among other things, that the list is prepared on no principle, and that a man who has received a summons must attend the sessions on the fixed day, even though he has to tend a sick relation, to perform a marriage in his family, to attend some other court where his case is pending, or to look after other important business. If he submits a petition before the day fixed for attendance praying for exemption, the petition receives no attention. If he be unable to attend owing to his own illness, he must submit a medical certificate. As soon as the chaprasi calls the roll at 10 o'clock, a juror or an assessor must answer “present,” like a schoolboy, otherwise he is at once put down as absent. There is no waiting room for jurors and assessors, who have consequently to make themselves as comfortable as they can under the shade of trees in the compound of the court building. If a juror or assessor is late even by a minute, he is fined. A considerably larger number of assessors than those required are generally summoned; and when the assessors have been selected for a case, the others are told to be present and have to hang about the court for several days. If they live at a distance from the court and run short of money, they have to obtain loans from their friends or acquaintances.

The *Hindustani* remarks that the jurors and assessors are generally so badly treated by courts that 95 per cent. of them would at once withdraw their names from the list, if they could; and that the success which has attended the system of trial by jury, or with the aid of assessors, in this country, under such unfavorable circumstances, is a matter for wonder. According to law, a man is liable to serve as juror only once in six months, but in some places the same jurors are summoned every month. If five assessors are wanted, fifty are summoned; but it would be enough to summon double the number required. If four cases are pending before the court, separate assessors are summoned for each case. What is worse is, that the selections for each case are not made in the morning. All the men summoned are kept waiting, and many of them are told at 2 or 3 p. m. that they are not wanted. Men have no objection to serve as jurors or assessors, but they should be treated like gentlemen and not like coolies. Nothing could be more objectionable than to detain a number of jurors and assessors and yet provide no seats for them. They have to sit on the ground or to stand in the verandah or the compound of the court throughout the day. It is to be hoped Sir Auckland Colvin will impress upon the Sessions Judges the necessity for redressing the grievances of jurors and assessors and for according better treatment to them in future.

8. The *Hindustani* (Lucknow), of the 18th May, observes that the publication of the Government Resolution on the dispersion of the Hardwar fair has not tended to diminish the popular dissatisfaction with the high-handed proceedings of the police. The pilgrims have no doubt as to the good intentions of Government in dispersing the fair, but they say that it was the duty of Government to see that they were not assaulted and their women harassed by the police. The *Amrita Bazar Patrika* and the *Indian Mirror* published several articles drawing attention to their ill-treatment, but in vain. Sir Auckland Colvin's Government, being both the accused and the Judge in the case, cannot be expected to censure its own proceedings. The *Hindustani* has received many complaints from pilgrims, but it does not like to give publicity to them, inasmuch as it thinks that men, whom thousands of years of foreign rule have rendered so helpless that they have not the courage to raise a finger to protect their women from ill-treatment, deserve every dishonour. If a complaint were made to an Englishman regarding the misconduct of the police, he would at once ask if the seventy thousand pilgrims were made of clay and say that they should have offered resistance in self-defence. Could a gathering of seventy thousand Englishmen be dispersed so easily? The Hardwar pilgrims need not have offered any resistance to the police, but on return home they ought to have made a powerful agitation and taught a lesson to the Magistrate and the Police.

HINDUSTANI.
May 18th, 1902.

9. The *Rahbar* (Moradabad), of the 17th May, complains that the breaking up of the Mahavaruni fair at Hardwar prevented the pilgrims, who had gone there at a great deal of expense and trouble, from bathing in the holy waters of the Ganges, and that they were exposed to much ill-treatment at the hands of Government officials at the fair. The Government Resolution explains the circumstances under which the fair was dispersed, but the resolution is not calculated to satisfy or conciliate the unfortunate pilgrims. The occurrence of two or three cases of cholera did not warrant the officers to assume that the disease was of an epidemic nature. The people fail to appreciate the good intentions of Government, and think that the stoppage of the Hardwar fair is a new departure, and shows that Government is not inclined to allow any religious fair to be held on a large scale in future. Government, which sees through the spectacles of science, may say what it likes regarding cholera; but the Hindus, who believe in fate, think that no man can die until his hour has come, and cannot realize how the germs of disease which broke out a year ago still continue to exist, having survived the rains and the winter. Be that as it may, the question is why were the pilgrims so fearfully harassed? Why were they prevented from taking any food? Why were sweepers ordered to touch and contaminate the food they had prepared for their use? Why were women separated from their male relations? The resolution is quite silent on these points. The pilgrims are not so much enraged at the breaking up of the fair as at the ill-treatment to which they were subjected. Again, the pilgrims were carried back

RAHBAR.
May 17th, 1902.

from Hardwar to their homes in goods wagons, which have no means of ventilation, in the hot month of Chait, each wagon being overcrowded with pilgrims. On what scientific principle was the transport of pilgrims effected in this way? It is a great shame that the authorities should have made no reference to these things in their reports regarding the fair. Sir Auckland Colvin has spent the best part of his life in this country and is well acquainted with the customs, manners and religious prejudices of the people. The Hindus really lead a religious life. His Honor committed a great mistake in stopping the Hardwar fair. Sickness can be no sufficient excuse for stopping great religious gatherings. If Government is opposed to any large gatherings of the people on sanitary grounds, it will soon have to take steps with a view to reduce the population of the densely-crowded towns of Calcutta, Bombay and Benares.

KARNÁMA.
May 17th, 1892.

10. The *Kárnáma* (Lucknow), of the 17th May, argues that gamblers soon become thieves and robbers, and complains that the Judicial Commissioner's recent circular regarding the Gambling Act will tend to encourage gaming.

NASIM-I-AGRA.
May 23rd, 1892.

11. The *Nasim-i-Agra*, of the 23rd May, states that, under instructions from Government, the Magistrate of Agra lately sent for the editors of the *Municipal Guide* and the *Nasim-i-Agra* and warned them against circulating with their newspapers copies of advertisements regarding the sale of medicines for diseases affecting the genital organs of men and women, on the ground that such advertisements are obscene. Such advertisements are, no doubt, generally written in terms which no man will be justified in repeating at a public meeting, without necessity. But the advertisements are intended for the public good, and language which may be considered indecent on ordinary occasions is perfectly justifiable under special circumstances. Very obscene words are to be found in medical books taught by male professors to female students in medical schools, and also in laws framed by the Viceroy's Legislative Council. Look at sections 375 and 377 of the Indian Penal Code and Mr. Currie's notes thereon; section 2 of Act XIV of 1868, which has lately been repealed; and so forth. However, if Government does not like to allow the circulation of the advertisements above referred to, it should not be content with prohibiting editors from circulating them with newspapers, but should also forbid the advertisers to issue and distribute them.

ANJUMAN-I-HIND.
May 21st, 1892.

12. The *Anjuman-i-Hind* (Lucknow), of the 21st May, warns the sellers of medicines for diseases affecting the organs of generation of men and women against sending any advertisements for the sale of such medicines to the editor for publication in, or circulation with, that paper, as he will not publish or circulate such advertisements in future.

JÁM-I-JAMSHED.
May 8th, 1892.

13. The *Jám-i-Jamshed* (Moradabad), of the 8th May, is glad to say that Mr. R. G. Hardy, District Magistrate, throws open his doors to the people every Saturday. Any man can have free access to him on that morning and tell him his grievances. The days are gone by when the District Magistrate was inaccessible to any men except a few favoured officials and private gentlemen. It would be a matter of satisfaction if Mr. Hardy rose to be Lieutenant-Governor of these Provinces in course of time.

JÁM-I-JAMSHED.
May 8th, 1892.

14. The *Jám-i-Jamshed* (Moradabad), of the 8th May, expresses satisfaction at the appointment of Babu Baij Nath and Sheikh Rahmatullah as Honorary Magistrates and observes that now there are eight Honorary Magistrates at Moradabad. Four benches should be formed from them, each bench being composed of two Honorary Magistrates. The benches should sit regularly by turns, there being a sitting every day. The present state of things is rather unsatisfactory. It is perfectly optional with Magistrates to attend or not to attend court, and there are no sittings on some days. Again, Maulvi Jafar Ali, who sits singly, is an old and sickly man and cannot write judgments with his own hand. He had better be relieved and another man appointed in his place.

15. The *Nyāya Sudhā* (Nagpur), of the 28th May, is glad to notice that Mr. Shankar Madho Rao Chitnavis, Statutory Civilian, has been made Officiating Deputy Commissioner of Balaghat in the Central Provinces. Lately Mr. Sayyid Ali Muhammad was also placed in charge of a district.

Appointment of Mr. Shankar Madho Rao Chitnavis as Officiating Deputy Commissioner of Balaghat in the Central Provinces.

NYAYA SUDHA.
May 28th, 1892.

The two appointments appear to have been made in accordance with the spirit of the recent resolution of the Government of India regarding the Provincial Service, and the inhabitants of the Central Provinces owe a deep debt of gratitude to the Chief Commissioner for them. Both the Statutory Civilians above referred to have received a sound English education, are good tempered, and are men of active habits. It is earnestly to be desired that they will acquit themselves well, giving satisfaction to Government and the people, and show that natives are quite fit for such posts of trust and responsibility.

16. The *Subodh Sindhu* (Khandwa), of the 18th May, complains that in 1890

Religious dispute at Sāvda, Khandesh district, Bombay.

a serious religious dispute occurred at Burhanpur in the Nimar district on account of the interference of Musalmāns with a Hindu religious procession, and that the dispute has not yet been settled in a satisfactory manner. Following the example of their Burhanpur co-religionists, the Musalmāns of Raver, picked a quarrel with the Hindus on a similar occasion, and the quarrel still remains unsettled. The Musalmāns of Sāvda, not wishing to be left behind their co-religionists of the two places above referred to in their opposition to Hindus, endeavoured to stop two Hindu religious processions last year; but the Hindus showed a bold front on each occasion and the Musalmāns were obliged to retire. The Musalmāns were vexed at the failure of their efforts and awaited an opportunity to take revenge. Lately, when another Hindu religious procession was held in the village, a number of Musalmāns armed with sticks assembled at a mosque and interfered with the procession on its arrival. The Hindu mamlatdār of the tahsil, who himself escorted the procession, remonstrated with the Musalmāns. But on the latter threatening to strike off his head, he was frightened and ordered the procession to retreat. The *Subodh Sindhu* denounces the conduct of the mamlatdār as cowardly, and observes that the Musalmāns in that part of the country appear to be getting very bold and quarrelsome. The officers of the powerful British Government should not be afraid of them. The maintenance of invidious race distinctions is very objectionable on political grounds.

SUBODH SINDHU.
May 18th, 1892.

17. The *Rahbar* (Moradabad), of the 17th May, says that a woman in Ireland

An Irish woman punished for infanticide.

beat one of her children to death and ill-treated three others. She was sentenced to one year's imprisonment. Had a native woman committed such an offence in this country she would have been sentenced to transportation for life and the Anglo-Indian newspapers would have abused natives to their hearts' content.

RAHBAR.
May 17th, 1892.

18. The *Prayāg Samāchār* (Allahabad), of the 19th May, complains that

Residence of prostitutes in the centres of cities.

the presence of prostitutes in the hearts of cities is one of the principal causes of the ruin and demoralization of young and well-to-do men. Frequent disputes and riots occur in connection with prostitutes. A dancing girl is at the bottom of the case of Sangam Lal, which has created a sensation at Allahabad. Virtuous women are often spoilt by coming in contact with prostitutes, as has lately been the case at Allahabad with the wife of a respectable native. In Bombay the prostitutes live at a remote place. The Municipal Boards at other places should make the same arrangements. It may be hoped that the Magistrate of Allahabad will give his attention to the matter.

PRAYAG SAMACHAR.
May 19th, 1892.

19. The *Mihir-i-Nimroz* (Bijnor), of the 21st May, on the authority of its

Making over of a poor Muhammadan child to Christians at Ludhiana.

Ludhiana correspondent, complains that an insane Muhammadan girl gave birth to a child at Ludhiana on the 7th idem, who was made over by the Magistrate or the police to Christians; but that, according to the circular of the Punjab Government, the child should have been sent to the Anjuman-i-Himayat-i-Islam at Lahore. The Punjab Government and the Anjuman should see to this.

MIHIR-I-NIMROZ.
May 21st, 1892.

III.—EDUCATION.

ALWAZI.
May 10th, 1892.

20. The *Alwazi* (Gorakhpur), of the 18th May, says that ten or twelve boys pass the Entrance examination from the Jubilee High School and Church Mission High School at Gorakhpur every year, but that they are unable to prosecute their studies further, there being no college at that place. As they are generally poor, they cannot go to any college elsewhere for further education, and during the last fifteen years only six or seven boys have been able to receive higher education. It would be well if the local municipal board and the nobility of the district made efforts to establish college classes in connection with the Jubilee High School.

IV.—RAILWAY.

NAJM-UL-AKHBAR.
May 22nd, 1892.

21. The *Najm-ul-Akhbar* (Etawah), of the 22nd May, states that the East Indian Railway is one of the best managed railways in this country, but that it yields the palm to the Oudh and Rohilkhand line in the matter of provision of conveniences for female passengers. On that line not only are carriages reserved for women, but there are female ticket collectors at the principal stations, who offer every kind of assistance to native ladies. Of course a carriage is reserved for the use of female passengers in each train on the East Indian line, but no further conveniences are provided for them. Lately at a station on that line a Musalman took a doolie to the platform to receive his female relations who had arrived by train. As soon as the ticket collector saw the doolie he became angry and ordered it to be removed. The Musalman appealed to the station master, who allowed him to take the doolie to the platform. The Traffic Superintendent should give his attention to the matter and dissuade the subordinate officials from unnecessarily harassing passengers.

NASIM-I-AGRA.
May 23rd, 1892.

22. A correspondent of the *Nasim-i-Agra*, of the 23rd May, complains that, at the Agra fort station, coolies actually levy blackmail from third class passengers. Extortionate fees have to be paid by the latter to the former, who assist them in carrying their luggage at the station or in getting it weighed; and it is a matter of surprise and regret that the station officials should view this downright extortion with perfect indifference. It would seem that the coolies receive a fixed allowance of Rs. 60 a month from the Railway Company, and are consequently not justified in demanding anything from the passengers.

NASIM-I-AGRA.
May 23rd, 1892.

23. The *Nasim-i-Agra*, of the 23rd May, on the authority of a correspondent, complains that at large stations tickets are supplied during a very limited time, and that consequently there is a great rush of passengers towards the booking office window. The rush causes much inconvenience to weak people. The conduct of booking clerks is far from satisfactory. If a man, through ignorance, offers an amount less than the fare, the clerk recklessly throws away the money. Sometimes even wrong tickets are issued by the clerks. Again, there is great overcrowding in railway carriages, and the arrangements for the supply of water are very unsatisfactory. On new lines there are no water-carriers at many stations, nor are any articles of food available. The inconvenience to which children are exposed from want of food and water may be easily imagined.

ALLAHABAD,
The 28th May 1892.

PRIYA DAS, M.A.,
Govt. Reporter on the Vernacular Press of Upper India.